Vol. III. Numb. 44.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are Added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by ſome of the Society of GENTLEMEN, *Concern'd in the Firſt and Second* VOLUME, *with the Aſſiſtance of other Ingenious* PERSONS.

From Wedneſday July 5th. to Friday July 7th. 1710.

PROPOSALS for Printing the Firſt Volume of the *BRITISH APOLLO* in Octavo, which is now in the Preſs, and will be Publiſh'd in *Michaelmas-Term* next, are to be had at Mr. *Clark*'s Bookſeller in *Birchin-Lane*, near the *Royal-Exchange*, Mr. *Carter*'s at the *Roſe* and *Crown*, in St. *Paul*'s-*Church-Yard*, Mr. *Harbin*'s at the *Roſe* next Door to the *Globe-Tavern* in the *Strand* near *Charing-Croſs*, and of the Printer hereof, *J. Nutt* over againſt *Water-Lane Fleet-Street*, or of the Men in their Walks.

GENTLEMEN,

Q. IN Iſaiah, Chap. 22. Ver. 1. *Are (if I Remember) theſe Words.*

Thou Valley of Viſion, what aileth thee now, that thou art wholly gone up to the Houſe-Top?

Pray, Gentlemen, *Explain this*, *And you will Oblige*, *Your Humble Servant*, &c.

A. By the *Valley of Viſion* is meant *Judea* and *Jeruſalem* which are environed with Mountains, and becauſe therein was Plenty of Viſions Revealed to God's Prophets. And the *going up to the Houſe-Tops*, ſignifies either the Peoples Fear of their Enemies, and going up thither as to a Place of more Safety, or their Crying out from thence for Succor, or their bewailing themſelves there, as was Cuſtomary with the *Jews* when any Calamity befel them.

Q. Gentlemen, *I being a Subſcriber to your Paper, deſire your Anſwer to the following Queſtion*, viz.

In the 6421 *Year of the* Julian *Period, what is the Cycle of the Sun, Moon and* Roman *Indiction, and what Year of our Lord Anſwers the ſaid Year of the* Julian *Period.*

A. The *Julian* Period, being made by the Multiplication of theſe three Cycles into one another, it muſt neceſſarily follow that any given Year of the ſaid Period being divided by thoſe Cycles, which are 28, 19 and 15, the Remainders muſt give the Years of the Cycles required. Accordingly in the Year 6421, the Cycle of the Sun is 9, of the Moon 18, and of the Indiction 1. As to the other Queſtion; from the Year given 6421, Subtract the Years of the *Julian* Period before the Birth of *Chriſt*, *viz.* 4713, and there will remain 1708, which is the Year of *Chriſt* Anſwering to the given Year of the *Julian* Period.

Q. Gentlemen, *Upon a Peruſal of your Papers I do not find that you have given us your Opinion concerning that moſt Famous Queſtion ſo much diſcourſed of by Philoſophers*, viz. *Whether there is a* Vacuum *in Nature. I deſire you therefore to do it the firſt Opportunity.*

A. Our Opinion is, that the Arguments uſually offered in Defence of a *Vacuum* are unanſwerable and really amount to a Demonſtration, eſpecially that which Sir *Iſ. Newton*, Propoſes in the 3*d* Book of his *Principia*. He found that the Different Weight of Bodies at the ſame Diſtance from the Earth depends entirely upon the different quantity of Matter that is in them. From whence he juſtly argues, that if all Places were full of Matter, then wou'd all Bodies have the ſame Weight, becauſe there cou'd not poſſibly be any Difference in the Specific Gravity of Bodies, upon Suppoſition of a *Plenum* or of an equal quantity of Matter every where; and ſo a Cube of Gold wou'd not be heavier than an equal Cube of Air, and conſequently it wou'd be impoſſible for the one to overballance the other, which yet is contrary to all Experience. If then there is a greater quantity of Matter in ſome Bodies than in others, it plainly follows that thoſe more rare Bodies are not not full of Matter, and conſequently that there are ſome void *Spatiola* left to receive more. The ſame is plainly enough proved from the Condenſation and Rarefaction of Bodies, and alſo from the Motion of Bodies. But theſe being known Arguments it will be needleſs to inſiſt upon them.

Q. Gentlemen, *I deſire you to inform me of the Signification of this Motto in the Arms of* England, viz. Dieu & mon Droit, *and how long it has been uſed. For two Perſons having Diſcourſed upon this Point were Reſolved to acquieſce in your Judgment which you are deſired to Communicate as ſpeedily as you can in one of your Papers, and you will Oblige them, but more particularly,*

Your Humble Servant, J. B—tr—m.

A. This Queſtion being ſent to us in *French*, we have according to our uſual Manner turn'd into *Engliſh*. This Motto was firſt taken up by King *Richard* the *1ſt*. to ſignify that he held his Crown of God only, and not in Vaſſalage of any Mortal Man. It was Reſumed again by King *Edward* the 3*d*. upon his firſt laying Claim to the Crown of *France*, from whoſe Time it has been conſtantly uſed by our Kings, till the late King *William*, excepting Queen *Elizabeth* who took up Her Preſent Majeſty's Motto, *Semper Eadem*.

Q. Gentlemen, *I have been a Subſcriber to your Papers a long time, but never ſent you a Queſtion to Reſolve for me before this time, therefore I Humbly beg the favor of you to Solve the following Queſtions.*

Imprimis, *To give me Deſcription of the Inſide of an Organ, very Preciſe and Exact, becauſe I was laſt* Sunday *up in St.* Michael's Cornhill *Organ-Gallery; where I heard ſuch Muſic as would Charm a* Jove. *Alſo I Pray you tell me which are the beſt Books for the Learning and True Knowledg of that ſort of Muſic, and where I may meet with the* Pſalms *Tunes as Mr.* Philip Hart *Plays them, and you'll Infinitely Oblige,* *Your Humble Servant,*

William Gregory.

A. It is not our Buſineſs to give Deſcriptions of Pieces of Art, but the Rational Cauſes of Effects ariſing from them. Your Curioſity will be beſt ſatisfy'd, by applying your ſelf, to ſome Artificer, whoſe Buſineſs it is to make that Noble Inſtrument: In which you will find much Art diſplay'd in the Order of the Pipes, the different Kinds, for various Keys, Conveyances of Wind, &c. Nor will it be to much purpoſe for us to acquaint you with Books, for Learning that Muſic, ſince no ſort of Muſic is to be acquir'd to any Degree of Perfection, without the Aſſiſtance of a Good Maſter. Nor indeed are any of them of much uſe to any Perſons, but to ſuch as are Proficients, and have acquir'd ſome Skill. But why muſt the Organs at *Cornhill*, becauſe they Charm'd our Queriſt, by Conſequence Charm a *Jove*, except he thinks himſelf a Competitor with him, in Skill and Judgment!

Q. *You that are fam'd for Diſcuſſing Hard and Knotty Queſtions, and Abſtruſe Sayings, and for Inventing Old Wives Stories, Calculated for the Originals of Ancient Adages, are deſired to Anſwer the following Difficulty*, viz.

Quæritur, *Whence the Original of that Common and ſeemingly Unaccountable Saying*, that (*when it Rains and the Sun Shines both at one time*) the Devil is then Beating his Wife with a Shoulder of Mutton.

Yours, Mercurius *alias* Hermes Triſmegiſtus.

A. Very Unaccountable indeed, as are all Ridiculous Sayings founded upon neither Senſe nor Reaſon and yet it is not ſtrange they ſhou'd be continued from one Generation to another; nay, nor that they ſhou'd come from more Tongues than Wiſer, ſince there be ſo many more Fools in the World than Wiſe Men, who take every thing that is Ridiculous for a Jeſt, they look not for any meaning, ſince if there were any, they cou'd not take it. The Original of ſuch we take to be this; That Deſpicable part of Mankind, who have nothing but their Figure to diſtinguiſh them from Brutes, obſerving Men of Senſe, to gain a Reputation from ſome Significant Expreſſions they Caſually utter, wou'd endeavor to Ape them, by throwing forth ſome abſurd Matters, which if they happen to be Laugh'd at by People of equal Talents with themſelves, they think they immediately Rival the other: But we will not Eſtimate our Queriſt as one of theſe, ſince not being Happy in ſo much Invention, as to be Author of ſuch a Saying he Humbly Contents himſelf with being the bare Rehearſer. And doubtleſs with much Satisfaction, ſince thereby he diſtinguiſhes himſelf from thoſe who have not a Capacity, either to Invent or Repeat ſuch Notable Matters.

Q. Gentlemen, *I am going into the Country where I ſhall ſpread your Fame, being an Admirer of your Oracles, but muſt firſt deſire your Solution of the following Queſtion*, viz.

Put Caſe, my Father and Mother had not known each other, what would have become of me? where ſhould I have been now, if you think it Fooliſh, impute it to a Nymph's Weakneſs who thinks it Myſterious. Pray, fail not to Anſwer it in your next,

And you will Oblige, Yours, PHILLIS.

A. Your Queſtion, Fair Nymph amounts to no more than this, *Suppoſing you had never been, what had you been?* For had not your Father and Mother *known* each other, they certainly had not gotten a Daughter; If you mean *known*, in the Scriptural Senſe, in ſuch Caſe; but if you mean *known*, according to the Common Acceptation, of being acquainted with each other, and that your Father might have got you by Chance in the Dark, without ſeeing your Mother, then we Anſwer, you had been, juſt where you are now.

BIBLIOTHECA BODLEIANA

POEMS.

Q. APOLLO, *ſince you Condeſcend to Smile,*
And ſhow'r your Bleſſings on this thankful Iſle;
By which Mankind you have improv'd far more,
Than all their Lit'rature hath done before;
Your Skill in every Science moſt profound,
Your Reaſons Cogent and your Judgment Sound;
Where ſhou'd we in our Doubts, but at your Shrine
Apply, your Oracles *be'ing all Divine:*
O ſee our Miſeries *and Counſel thoſe*
Who fly thoſe Favors, which kind Heav'n *beſtows.*

Behold what Factions *in this Kingdom rage,*
Scarce to be parallell'd in any Age;
As if we fear'd upon approaching Peace,
All the Misfortunes we've endur'd ſhou'd ceaſe,
Relations *with* Relations *can't agree,*
Nearneſs in Blood increaſing Enmity:
And yet while violently they contend,
Both publickly declare the ſelf ſame End,
The Proteſtant Religion *and the* Cauſe
Of Common-weal *and* Conſtituted Laws:
Strange Paradox! while each thus fiercely Burns,
One Intereſt *ſhou'd yet ſerve both their Turns,*

That

That ſince one Journey's End *both wiſh to know,*
They thus ſhou'd quarrel 'bout the Ways *they go!*

When Great Veſpatian *with his Forces lay*
Before Jeruſalem, Inteſtine Fray,
When he Demurr'd, deſtroy'd the Jews *far more*
Than all his fierce Aſſaults had done before;
But when he made Attacks they next way Joyn'd,
And as their Cauſe was one, were of one Mind;
But when the Enemy is on our Backs,
We Aid by Home Diviſions *their Attacks:*
If we aſſaid by Miracles o'ercome,
Another 'tis, we're not Deſtroy'd at Home.

Obſay, Apollo, *ſay the Fatal Thing,*
From whence theſe dreadful Conſequences Spring,
And tell (if therein Nature *is) a* Cure,
That we may not the ſad Effects Endure:
And thus you'll future Generations raiſe,
In Brighter Strains to ſing your Deathleſs Praiſe.

A. From *Folly* and from *Vanity* ariſe
Theſe Evils, which our Conquer'd *Reaſon* flys:
Each wou'd be thought *Infallible*, and all
The reſt muſt into wretched Errors fall;
When Errors to ſuch Fools do moſt belong,
The Wiſeman always fears He's in the Wrong:
How weak, inept, Intollerably vain,
Is't for a Man to think his peircing Brain,
All *Polemicks* and *Politicks* can read,
And nothing is too knotty for his Head;
Tho' many things he ev'ry Day may Spy,
In *Nature* obvious to his Naked Eye,
Whoſe Cauſe or Effects he knows no more,
Than he can things in unknown Worlds explore;
Yet where He'll Sentence paſs all muſt Submit
To his vaſt Judgment and Tranſcendent Wit,
While he diſdains to yield to any Senſe,
That's not his own, but's always on Defence;
Full of *Himſelf*, he ne'er will grow more Wiſe,
Nor ne'er be leſſer Fool in other's Eyes.

Thus when two meet, each Ign'rant in his Cauſe,
Yet each pretends to give the other Laws;
Shou'd one to ſtronger Reaſon yeild he'd looſe
His *Honor*, ſince his want of Senſe, it ſhews
His Weakneſs is Diſcover'd if he yeild,
Better than *own* his Loſs, to *looſe* the Field.

Alas this all is wrong, more *Glory'll* riſe,
To *own* his *Error*, than to think himſelf *o'erwiſe*,
Beſides by this, he'll more Improvement find,
And ev'ry Day Enlighten more his Mind!

Thus *Factions* firſt from *Ignorance* take Birth,
And then by *Vanity* ſupport their Growth.

The *Cure* is this, you muſt ſuſpect each (Thought,
And let it to another's Teſt be brought,
Let it be argu'd *Pro* and *Con*, and hear
Both ſides too, with a moſt Impartial Ear.
Theſe Methods took it will at laſt be found,
That neither ſide can fairly keep their Ground;
Neither will find themſelves ſo free from Flaws,
But from ſome Points may part with in their Cauſe.
Neither ſo Perfect, but they may ſubmit,
In ſome things, 'thout Impeachment to their Wit;
While He who always ſtands on's *own Defence*,
Shews no *Good Manners*, and much *want of Senſe*.

GENTLEMEN, *Accept this Poor*
Offering of my Willing MUSE,
And you will Oblige,

Your Humble Servant, H. W.

LET Antiquated *Athens* boaſt no more,
Of her Renowned Philoſophic Store,
Let the Beau Wits of *Paris* Ceaſe to Sway,
For here are greater *Solomon*'s then they.
Well may you ſay your *Origin's Divine*,
For that you ſhew in every *Thought* and *Line*,
The Sparkling *Wit* that Shines thro' all your Verſe,
Thoſe *Flights* of Soul (Prodigious to Rehearſe)
And Weighty *Senſe*, that underneath doth lye,
Are Pregnant Proofs of your Divinity.
GREAT ORACLE! how forcing is thy Senſe,
That over all it has ſuch Influence!

The Daring *Atheiſt* finds himſelf Provok'd
To Rev'rence him, who juſt before he Mock'd;
The Wav'ring *Sceptic* now begins to ſee,
And owns there's ſuch a Thing as certainty:
The Wary *Deiſt* who (for Reaſon) Cries,
And wont believe in Holy Myſteries,
Becauſe they are Improbabilities,
Now owns theſe unconceived Verities,
Faith gains a Triumph and Bold *Reaſon* Flies.
In *You* we find a Common Treaſury,
Of *Learning*, *Wit* and *Ingenuity*;
Here *Lover*'s are Inform'd, their Doubts Reſolv'd,
Their *Hopes* Encourag'd and their *Fears* diſſolv'd:
Here we ſee *Nature* ſtript of *Myſtery*,
Her *Mind* diſclos'd and from all Cloudings free,
And *Art* Improv'd in the High'ſt Degree;
In *You*, ſtrange Scene of *Miracles* we ſee,
All *Words* and *Thoughts* are wanting to expreſs,
Your Worth: Stop *MUSE*, for we muſt think the (reſt.

Go on *Sage Bards*, Conſummate your Deſign,
Diffuſion is a *Grace* of *Heav'nly Kind*;
Let no ſuch Oar be loſt like a Neglected Mine:

Kind

Kind Heav'n ne'er gave a large Capacity,
To let it Sleep it Dark Obscurity,
No,————————
But t' Instruct unapt *Mortality.*

☞ Any Person may have the *Index* to the Second Volume of the *British Apollo*, also whole Sets Bound or Unbound, and Single Sheets to make up Sets of the said Volume, of the Men in their Walks, or of *J. Mayo*, over against *Water-Lane, Fleet-Street.*

SIR,

THE Letters from Berlin, June the 28th Advise that on Tuesday last his Prussian Majesty Received an Account from Holland, that the Plate which belonged to Prince Frederick Henry of Orange valued at Fifty Thousand Crowns, was delivered to Monsieur Schmettau, his Envoy at the Hague, and he hath dispatch'd Orders to have it sent forthwith thither; That General Janus is Marching with a Considerable Body of Muscovites to joyn the Saxons and Poles, which are to Encamp on the Frontiers between Poland and Pomerania, and 'tis said, the Czar himself designs to join the King of Poland, which gives great uneasiness to the Swedish Envoy at that Court, who apprehends they design to March into Pomerania, an Army being assembled on that Frontier; when there is no longer a Pretext of Punishing the City of Dantzick; That all the Differences between His Polish Majesty and that City relating to their Behavior with regard to the King of Sweden are finally determined; That the Letters from Warsaw, of the 20th Instant say, That according to Advices from Bender of the 25th of May last, the King of Sweden and the Palatin of Kiow continued at Bender, and that the Cham of Crim Tartary was returned into his own Dominions.

The Letters from Cowes, July the 3d. Advise That a Prize from Newfoundland, has brought Advice that some English Gallies had destroyed the French Fishery there; From Portsmouth July the 4th. They Write that the Day before General Erle reviewed in that Place the Regiments of Brigadier Livesay, the Marquis de Montandre, the Lord Mark Kerr, and Colonel Windsor.

London, July the 7th. On Tuesday last, the Parliament met at Westminster, Pursuant to the last Prorogation, and was further Prorogued by Commission to the 18th Instant.

Which is all from Yours, &c.

Any Persons in Town may have these Papers brought to their Houses at 3 *s. per* Quarter, by directing to Mr. *Carter*, at the *Rose* and *Crown* in St. *Paul's Church-yard*, Mr. *Bickerton*, at the *Rose* and *Crown* in *Little-Britain*, or to the Printer hereof, superscrib'd to the *British Apollo*. N. B. All that begin within the Quarter to pay on Quarter-day a Penny for each Paper they have had. All Questions to be directed in the manner, but none will be answer'd out of the Country, where Postage is not paid.

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